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Pac Theo Sem
Reading Room

THE PRESENCE.

Thy face I can not see,
  Thy voice I do not hear,
No form appears to me;
  Yet thou art near.

I feel thee all around
  In love enfolding me;
O mystery profound,
  I live in thee!

And from thy face there shines
  A light upon my way;
While thought of thee divines
  What thou dost say.

Thy words are silences
  That tell of perfect peace;
With heavenly calm they bless,
  And troubles cease.

As in thy love I lie,
  Yet closer would I be;
Thy will be mine, that I
  Be one with thee.

—A. Irvine Innes.

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BENIFICENT INSTITUTION.

The Young Men's Christian Association has a strong hold on the affections and the purses of the people of this country. More than $11,000,000 were given last year to the associations in North America for maintenance and new buildings; and at least $6,000,000 have been pledged for buildings this year. Statsitics show that the growth of the Y. M. C. A. in all of its departments during the first six years of the twentieth century exceeded the growth during all the fifty-six years of its existence in the nineteenth century. Such is the favor with which it enters the present century because of its splendid record for several decades of the last century as an institution making for the best things in life.

The year 1907 will witness the beginning of some fine Y. M. C. A. buildings on the Pacific coast. The one to be constructed in San Francisco will cost $500,000. It will be on the old site on the corner of Mason and Ellis—one of the most desirable locations for such a work in any city on the continent. Fortunate the men who have had the means to donate to that building and thus to send their lives in ever widening influences on down the ages!

Los Angeles plans to erect a $400,000 building and Portland and Seattle buildings which will cost not less than $350,000 each. Oakland is the possessor of an admirably located lot on which there will be built ere long a building to cost not less than $200,000 and in Tacoma $150,000 have been pledged for a building. The little city of North Yakima, Washington, has $35,000 pledged for a building; one costing $150,000 is being built at Spokane and one in Walla Walla at a cost of $80,000. Last year one was built at Bellingham, Washington, at a cost of $32,000; one at Long Beach, California at a cost of $35,000, and one at San Diego which cost $26,000. The Berkeley association has set its heart on a $100,000 building. It will get it of course, because it ought to get it. That which it ought to be in the Y. M. C. A. line seems to materialize pretty generally.

Pasadena was fortunate to sell recently for $95,000 its property which cost $31,000 in 1903, and a building which will cost $100,000 is to be erected in that city. San Jose has pledges to the amount of $13,000 and Olympia, Washington $6,000.

It is worthy of note that the new central building which is under construction in Philadelphia, Pennsylvania, will cost $750,000, and the one at Dayton, Ohio, $400,000. Baltimore has $510,000 pledged for a new building, and Detroit $423,000.

We have been interested of late in noting how the association is making its way in other lands. Last May, for instance, an association building was opened up in Nagasaki, Japan. At that time there were 80 members. At the close of the year it had 420 members and a night school with 120 persons in attendance. It is said that the Japanese members pay all the expenses with the exception of a few hundred dollars sent from this country.

A recent note from China says: "Six student Associations in western Shang Tung, China, send out fifty men each week to take part in evangelistic meetings, and each active member of these Associations gives annually an average of the value of one week's board for the spreading of the gospel."

This from Tokyo is suggestive of the leaven which is at work in Japan: "About 600 soldiers every Sunday from 9 A. M. to 5 P. M. make the Tokyo Association building their rendezvous. Sunday is the only day when the soldiers are allowed to leave the barracks."

One who is in touch with the work in the Orient says: "On the foreign field the sixty North American secretaries already stationed in Japan, Korea, China, Ceylon and South America, have only made a beginning of establishing associations at the strategic cities and centers of these lands. Not only in the cities but among students who are strategically the most influential class of young men the work is most promising. Among the Chinese literati and among the universities and higher schools of Japan and India the good beginning which has been made indicates great results in the near future."

When George Williams in London more than half a century ago founded the Young Men's Christian Association he builded better than he knew. He had no idea that it would ever girdle the world.

AN EFFORT TO AROUSE THE MEN.

The Omaha Bee states that great enthusiasm marked the closing session of the Presbyterian intersynodical foreign missionary convention in that city. It is said that the speakers were interrupted frequently with applause as they sounded the note, "the evangelization of the world in this generation."

The convention was for the purpose of arousing a greater interest in foreign missions among the men of the church. Speaking on the topic "Missionary Methods for Men in the Local Church," the Rev. Dr. W. S. Marquis said: "Men have a work which women cannot do. Men alone can sing bass, men alone can bear men's testimony to Jesus Christ, men alone can contribute inherited and developed business ability and men alone have ecclesiastical and civil offices.

"Still women have been a pudding stick to keep the men stirred up. We may paraphrase the words of Solomon, 'Go to thy aunt, thou sluggard, consider her ways and be wise.' We have not done our duty; women have been doing for years just what we are doing now in this convention. Men must use the power for which they are responsible. As to methods, certain principles should guide us. They should be scriptural, universally applicable, practical, permanent. These principles will cast out purely gastronomic methods, which depend upon the oyster patty and chicken pie. Men have been working hard at these methods, but have not capacity to support the cause in this way. These methods are right for social

purposes, but not a dependable method for raising money."

It was the judgment of the convention that at least six million dollars a year were required to enable the Presbyterian Church in the United States of America to do now in foreign lands the work which God is calling it to do. To secure the funds needed it was recommended that each church strive to raise for foreign missions an average of five dollars a member annually.

One speaker called attention to the fact that while American Christians spend $250,000,000 in church work at home every year they send abroad only $9,000,000. American Christians must evangelize 600,000,000 persons in foreign lands if they are evangelized at all; and to do this will require from all the denominations $50,000,000 annually for the next twenty-five years.

As to the Presbyterian Church it was said: "Last year we spent $14,000,000 in local church work and $4,500,000 in home mission work; $18,500,000 in all. We gave one eighteenth as much for the foreign field, which is twenty-five times as large.

None who know the missionary spirit of the Rev. Dwight E. Potter of Oakland will be surprised at the following telegram from him to the Omaha convention: "Set the pace and we will follow. Ezra, x: 4. Arise, for the matter belongeth unto thee and we are with thee; be of good courage and do it."

Never was there such a door of opportunity as is open today before the church of Christ.

It is to be hoped that not only in the Presbyterian Church, but in every denomination an effort will be made to stir the men to a sense of responsibility. Much surely may be expected from the laymen's movement which was instituted recently among the leading denominations, of which Mr. Capen of the American Board is president.

CHRONICLE AND COMMENT.

For the year 1906 the cost of crime in the United States aggregated $1,076,327,605. A writer in Harpar's Weekly says that we spend more than five hundred million dollars a year more on crime than we do on all spiritual, ecclesiastical, physical, humanitarian, educational and healing agencies put together.

The centennial of the birth of the poet Longfellow has brought out many interesting incidents concerning him and his poemsfl James H. Ross says of the famous "Psalm of Life" that it was written in haste one summer morning in 1838. He thinks that it might, if written in Theodore Roosevelt's day, have been called "The Psalm of the Strenuous Life." When the critics were slashing away at "Hiawatha," Longfellow asked his publisher how the poem was selling. The reply was "enormously." "Very well," said Longfellow, "then don't you think we had better let these critics go on advertising it?"

Mr. Natan Bijur, a New York Jewish publicist and philanthropist, is of opinión that it would be exceedingly unfortunate if the interest that has been aroused lately on the subject of immigration should result in additional restrictions against the incoming Europeans. He says: "The organized opposition to immigration has come from two sources—from part of the labor unions, which express the view that the immigrant depresses wages, and from the immigration restriction league. The notion that the immigrant by offering undue competition to labor now present in the country depresses wages is analogous to the obsolete contention that machinery would displace the workingman. The fact is that every branch of industry in this country is suffering for want of labor. Moreover the argument completely omits the consideration that the immigrant is a consumer as well as a producer." Mr. Bijur says further: "Moreover it is a peculiarly ungracious spectacle to find the men who have but recently landed to enjoy the benefits of our political, social, and economical system, turning about and endeavoring to shut the door of opportunity in the very faces of the men who are following in their footsteps. Our free institutioins have shown their ability to bring about the assimilation of men of all nations into a concrete whole of greater virtue, higher ideals, and more effective accomplishment than any other nation on earth. The opposition to the present immigrant is un-economic, illogical and un-American." What is needed for the settlement of the immigration question in all its ramifications is more of the spirit of Christ. Men everywhere, in all departments of life are considering too much their own interests rather than the interests of others. This is a selfish world.

Inasmuch as Mr. Reed Smoot of Utah holds his seat in the United States senate it may be somewhat quieting for people to know on what grounds many of those who refused to vote for his expulsion based their decision. So far as we know the following from the Omaha Bee, which comes to the present writer's attention on the train enroute East, is correct: "Much misinformation has been printed throughout the country in connection with the Smoot case. The general impression has been given out that Smoot himself has been guilty of plural marriage when, as a matter of fact, his most bitter opponents have not made that charge against him and the committee of the senate which reported in favor of his expulsion stated specifically that no such charge had been made and that 'the senator stands before the senate in personal character and bearing above criticism and beyond reproach.' The only question before the senate was whether Smoot, as an apostle and a member of the governing body of the Mormon church, had given aid and support to that hierarchy in its defiance of the laws of his own State and of the government. It was urged by Smoot's opponents that his 'endowment' oath was incompatible with his oath as a United States senator. This charge was not strongly substantiated as there was but little testimony offered as to the nature of the oath. Mr. Smoot declared before the committee and in his address before the senate that the 'endowment house' oath does not bind him to any obligation incompatible with his oath as a United States senator, but that he could no more disclose the wording of the oath than could a Mason divulge the secrets of his order. After a hearing extending over two years, in which every effort was made by the advocates of expulsion to make a case against Smoot, the senate has decided that it has no ground upon which to base his exclusion except the fact that he is a member of the Mormon church."

Every time you do a worthy thing you make it easier for others to be worthy.

THE RELIGIOUS WORLD.

We give elsewhere this week a synopsis of the religious statistics for 1906 prepared by Dr. Carroll D. Wright. A little figuring shows that of the larger denominations the Presbyterian Church North had the largest percentage of net gain. The figures being 3.24. The Presbyterian Church South stood next with 2.42. The Disciples of Christ had a percentage of 2.33; the Protestant Episcopal Church 2.30; the Methodist Episcopal 2.30; the Baptists North 2.07; the Baptists South 2.06 and the Congregationalists 1.53

The book by Father Crowley of Chicago, which is an attack on the Roman Catholic parochial schools, as a curse to the Catholic Church and a menace to the nation. It is Father Crowley's aim to show that the hierarchy is wrong in calling our state system of education a vicious wicked, and Godless system. Speaking recently in England Father Crowley said: "Among the most generous supporters of the church building in America, are the factory and servant girls. The priests usually refer to these people as 'good milkers who never run dry.' I need hardly add that the heads of these parochial schools discourage the reading of the Bible. On the temperance question they are unsafe guides. Many of them are themselves intemperate, and numbers own saloon property of the lowest type. I could give cases in which church property is let out for saloon purposes, and even for those low drinking shops which we call the 'barrel houses.' The people, generally, do not realize to how large an extent the Roman clergy, even the highest dignitaries, are silent partners in the drink traffic." When asked whether the power of Rome was increasing in this country he replied: "Spiritually, no; politically, yes. The priests are more and more interfering with the voters and intimidating political parties. The history of the last four centuries has shown a steady tendency towards the separation of church and State, a struggle that has been sanctified by the blood of countless heroes. Freedom implies freedom in religion, and there can be no freedom in religion while the slightest shred of connection exists between church and state." Being asked whether the heads of his church regarded him as a presumptuous meddler, his reply was: "They have taken refuge of late in a policy of silence. The priests and prelates accused me of making false accusations in my book, but they have taken no steps to disprove my statements. An American Archbishop assured me that the Romish priesthood was so corrupt that any attemept to reform or discipline it would knock the bottom out of the church,"

Bishop Castle of the United Brethren Church, writes as follows concerning the movement to organize a National Church Teperance Council among the religious bodies of this country: "If this initial step is followed up, and results in uniting the churches of this nation against the liquor traffic, the days of the saloon are numbered. It is in the power of a united church to win. This movement is on the right line, and has my most hearty endorsement. Here is a union that will tell. Keep the ball rolling." The object of this organization is: First, To express the unity of the Church in her Temperance principles and in her aggreessive Temperance work. Second. To promote gospel temperance in the name of the Church, supported by the church, and responsible to the church. Third. To secure the mutual council and a large combined infiuence for the Church of Christ in the Temperance Cause. Fourth. Unification of Church temperance effort by agreement upon plans and methods of work, and the practical measures most worthy of promotion by the whole Church, so that denominational temperance work shall not be devisive, but combined in moral sweep and impact. Fifth. To create a sentiment which will compel the civil authorities to perform their whole duty concerning the traffic, prevent the necessity for any Christian directly or indirectly supporting, encouraging, condoning or acquiesing in the henious wickedness, and impress upon the individual Christian his duty to refrain from giving any encouragement to the traffic. Seventh. To enlist pulpit, platform and printing press in behalf of better temperance laws, and to protest against non-enforcement or violation of existing laws. Eighth. To preserve the Church from entangling political alliances, and yet make clear the duty of the Christian people to use their ballot against a traffic which is the enemy alike of church and state. Ninth. To make clear the duty and ability of the church to prohibit and overthrow the legalized liquor traffic whenever she so wills.. . . After at least seven denominations have ratified the constitution which was adopted at the recent conference in Pittsburg there will be another meeting or conference for the launching of the enterprise. This will be in the latter part of the year 1908.

The Rev. D. Aked of Liverpool, England, who accepted a few weeks ago a call to the pastorate of the Fifth Avenue Baptist Church, New York City, is expected to enter upon that work in April. Dr. Aked has been pastor of the Pembroke Baptist Church of Liverpool for sixteen years. The church is situated in the very heart of the city's noise and traffic. Recently he said to his people: "With our enormous congregations, overcrowding the building as we do every Sunday night, we are bound to keep open windows; and we cannot let in air without letting in the roar of the streets. The mere physical effort of speaking against that noise is so great that I have said many times on the journey home that the strain would kill me. Lately I have chosen Sunday evening subjects which seemed to me less attractive; and probably I am the only man in England who for a year past has been deliberately preaching for smaller congregations. It is obvious that there is only one end to a course like that; and that end none of us would care to contemplate." Dr. Aked has the courage to voice his convictions and there has been some surprise that he should take up the work in such a church as the Fifth Avenue Baptist of New York. A London correspondent writes: "It is astonishing to see the intensity of love and hate, of devotion and aversion with which he is regarded in the city where he has ministered for so many years. There are many who are thankful he is going, and are deeply thankful that he is going so far. Where the antipathy to him is so strong as that it is almost entirely due to his attitude with reference to the South African War —in which connection he manifested with equal clearness the noble emotions of a generous heart and the cruel misjudgments of an unbalanced mind. Over against these implacable enemies are his devotees who will pass by the chapels of their own locality, and

even travel in by train from neighboring towns, that they may hear Aked at Pembroke Chapel, satisfied as they are in their own minds that no other minister has a message for their particular temperament. Midway between these extremes are those—and they form the majority—who honor Dr. Aked as a fearless champion of righteousness, who has left his mark for good on the life of the city, even of the country, but whose wildness of speech has often tended to discount his effectiveness and influence. To most on this side of the Atlantic the marvel is not that he should accept the call, but that he should ever have received it. Considerations of health made the acceptance of the call a foregone conclusion. During the last four years he has been under the shadows of death, or permanent invalidism, necessitating his spending a portion of every winter in Switzerland. For more than one whole year he fought a plucky fight with death at Daros, but his has been a crippled life ever since. For health reasons he is forced to live on the Cheshire side of the Mersey, which involves a great degree of traveling backwards and forwards in all weathers." It is reported that Mr. John D. Rockefeller said to Dr. Aked: "In coming you would not be running away from the fight, but leading the advance guard in the thickest of the battle and with a free hand.

CHRISTIANITY IN JAPAN.

William T. Ellis of the editorial staff of the Philadelphia Press is traveling in the Orient, and is writing some valuable articles concerning missions, which appear in several of the Eastern daily papers, being furnished to a newspaper syndicate. Some Pacific coast papers have in the past had articles from this syndicate, but none seems to have regarded articles on missions as quite sensational enough for their coast readers in general. We quote from an article by Mr. Ellis in the New York Tribune. After three months' investigation into religious conditions and missionary work in Japan Mr. Ellis says concerning the missionaries and their work: "I have met personally 250 missionaries, of all creeds, stationed in every part of Japan. I have seen them at work and at play. I have sought all the criticism against them and their work that could be heard. Wherever I have learned of a critic or antagonist of the missionaries I have tried to get the worst he had to say. From scores of Japanese, Christian and non-Christian, I have gleaned opinions of the missionary force. Summing all up I am bound to say that the missionaries as a whole grade higher than even the ministry at home. Their devotion to their work, and to the welfare of the Japanese is unquestioned. The results of their labor are beyond doubt really great. To say that their converts are not genuine and their work superficial is simply to betray a lack of knowledge of conditions that are apparent to any unbiased observer. Of course there are individual missionaries not a few who are misfits and should be recalled, and of course there are minor points on which the missionaries are undoubtedly open to criticism. Nevertheless, these cannot affect the general verdict, that the missioinaries are creditable representatives of the best life of the Christian nations, and that their efforts are bearing fruit which justify the cost."

Mr. Ellis considers the question, "Will Japan become a Christian nation?" The government officials with whom he has talked say that it will not. But over against this he puts the following: "I find every Christian, foreigner and Japanese, taking a confidently affirmative view. In no case has a Christian betrayed the slightest note of uncertainty on this point. They ridicule all idea of an amalgamation of Christianity, Buddhism and Shintoism, saying that this is Buddhist talk. Buddhism feels its weakness and forsees impending defeat, and wants to capitulate. It may take time, say the Christians, but eventually Japan will become, in the lives of her people, and consequently in her government, a Christian nation. This confidence on the part of the Christians is rather inspiring; they have the faith of their creed.

"Missionaries are quick to point out the weakness of the official predictions. The latter are all based on the assumption that Christianity may be treated as an entity and dealt with as the government would deal with a monetary system or a naval code. Christianity may not be considered thus, say the missionaries. It does not thrive by the approval of cabinets or succeed by imperial edicts. They do not want official sanction or indorsement; that would be as dangerous to the Church as it was in Constantine's day. Christianity is slowly but steadily growing in Japan, and it will continue to grow increasingly, by being accepted as the personal belief of individuals. Its appeal is not to men in the mass, but to men one by one. As a personal, vital experience, taking first place in the individual's life, it will exert its power and find its place.

"Thus all the plans of the government may be upset by the change in belief and life of the people; and, since the missioinaries depend on the supernatural aspect, which officialdom ignores, it may come to pass that even the next Emperor will be a Christian, just as many persons in all branches of government service have become believers in the gospel of Christ.

"In the next breath, after telling you that Chrisitanity will never conquer Japan, the statesmen will confess to their perplexity over moral and social conditions in the country. Japan needs badly a new set of moral ideals; how badly the West cannot possibly understand. Unquestionably Christianity is erecting these in a large body of the people. I have been at pains to assure myself that the Anglo-Saxon standards of virtue prevail among the Japanese Christians, as they certainly do not among the people generally, or even the Buddhist priests. The place of women must be radically changed if Japan is to rank with the civilized nations; admittedly the most potent force in effecting the alterations already accomplished is the mission schools and the churches.

"With respect to eleemosynary institutions—the care of the insane, of lepers and other incurables, the reform of incipient criminals, the provision for orphans and the destitute, the display of kindness to dumb creatures, etc.—Japan has scarcely emerged from barbarism. Practically every advance in these particulars has been made by the missionaries. Despite endless twaddle that has been written about the Japanese home life, it is undoubtedly true that the Christian, or, say, the American, conception of a home is only now being learned, and that from the missionaries. The disingenuousness and subterranean nature of the Japanese character, which has brought shame upon the nation in its business dealings with the world, is being replaced by straightforwardness and integrity on the part of the thousands who are

accepting the Bible standard of conduct.

"All these achievements, which are surely by no means inconsiderable, have been accomplished in a land pockmarked with heathen temples and shrines and in the ancient atmosphere which is utterly hostile to them. There is no Christian Sabbath there to buttress religious work; Sunday is a day of business and labor, the same as other days. The festivities of henthendom are bound up with neighborhood and national life. From servants and associates a little child, even of Christian parents, learns to worship at some one of the shrines which are on every hand and in almost every house. Scarcely a funeral is held except by the ancient Buddhist rites, and the burial is in a Buddhist cemetery. There is an utter absence of the Christian background of association, tradition and education which so potently aids the religious workers in Anglo-Saxon lands. A consideration of the obstacles encountered makes more remarkable the results effected by the missionaries.

"I have repeatedly noticed that the highest class of Japanese in a community are friends of the missionary. Recently the leading Japanese women of Hiroshima were guests in the home of a Methodist missionary. The teaching of English is one of the most effective means of reaching the people. Preaching, of course, is the principal agency employed. Stereopticons, house to house visitation, correspondence, tracts, newspapers and books, hospital visitation, Sunday-schools, Bible classes, cooking classes, sewing classes, music classes and educational work are all commonly employed agencies. The mission schools, ranging from kindergarterns to theological seminaries, have exerted a tremendous power and have been the media for the exertion of the influence of hundreds of noble men and women."

Mr. Ellis tells of a time in the past when it was the intention of persons who had the shaping of the nation's policy to make Christianity the national religion. In that connection he says:

"In the government offices of Tokio I came upon the programme with respect to religion, and how it has been changed. My authority is so high that it cannot be questioned. The intention of the men who shape the nation's policy (and this is a paternal, not a poular, form of government) was that the Crown Prince of Japan should become a baptized Christian, so that the next Emperor should be counted among the Christian rulers of the earth. The personal convictions of the crown prince did not figure in the matter at all; the rulers look upon Christianity without any regard to the beliefs of individuals. It is possible that the programme may be overturned by the sincere conversion of the crown prince to Christianity, an event, however, which is improbable. For the second part of the government programme reverses the first. The plan has been changed. It has now been decided that it is unnecessary for Japan to become a Christian nation. The next Emperor will not be a Christian. Independence and toleration in spite of religious matters will continue to be the national policy, but the same official whose views I have been expressing declares it to be his belief that Japan will never become a Christian nation, although there will remain, alongside of Buddhism and Shintoism, a Japanese Christian church."

It cannot, of course, be expected that Japan will become Christian in a day. It was only a short time ago that Japan was opened up to the proclamation of the gospel. Since then great things have been accomplished, and the foundations have been laid for greater. We share the optimism of the missionaries and the Japanese Christians and look for the time in the not distant future when Japan will form one of the bright stars in the crown of him who was crucified at Golgotha.

THE CHURCH OF THE UNITED BRETHREN IN CHRIST.

J. P. Miller, D.D.

[The pastor of the First Presbyterian Church of Dayton, Ohio, has had in his church during the winter a series of addresses on the different religious denominations. We take pleasure in giving to our readers the one concerning the United Brethren Church, written and read by the Rev. Dr. J. P. Miller of that denomination. The church has a membership in the United States of about 275,000. It is one of the denominations represented in the Tri-Church Council which meets in Chicago the 19th of this month to take further steps in the movement to unite the Congregationalists, the United Brethren and the Methodist Protestants. The membership of the United Brethren on the Pacific coast is a little more than 4,000. It has a large constituency in Ohio, Indiana and Pennsylvania.—Editor.]

"United Brethren in Christ" is the title of the church which, in the latter part of the eighteenth century grew out of a religious awakening under the preaching of William Otterbein and a number of his colaborers. Otterbein, the leader of this movement, was a distinguished divine and missionary of the German Reformed Church, who was sent by the Synod of Holland in 1752 to America. He was chosen for the mission because of his zeal and earnestness, and his deep devotional spirit. As a young man he preached with great power and learning. It was not, however, till after his settlement at Lancaster, Pa., his first charge to America, that Otterban, after much prayer and complete self-surernder, realized that God had bestowed upon him special grace and power. He now began to preach against the lifeless formality of the churches, which had been thought sufficient by both ministry and people, and he urged the necessity of the new birth and experimental godliness. Like Edwards, in New England, he began to widen the extent of his influence by revival labors in neighboring parishes.

While Otterbein was thus preaching and establishing prayer and revival meetings, Martin Boehm, a zealous Mennonite preacher, having himself experienced a similar change of heart, was engaged in a different field, in the same work of evangelism. At a great meeting, held in 1766, in a barn in Lancaster County, Pa., both these ministers met for the first time. At the close of an earnest sermon by Mr. Boehm, and before he had time to take his seat, Mr. Otterbein embraced Mr. Boehm, exclaiming, "We are brethren." The effect upon the large assemblage was indescribable, because the men were comparative strangers to each other, and represented opposite types of religious life at that time. The words of Otterbein on that memorable occasion suggested a number of years later the name for the new denomination which finally sprung from this meeting.

It was not, however, intended at first by these in-

terdenominatioinal workers to organize a new Church, but simply to awaken the people in general to the importance of conversioin and the new birth. But God decreed otherwise and directed the new movement until it crystallized into a new and distinct organization. We believe, therefore, the United Brethren Church occupies a divinely authorized place in the universal church of God.

The Army of King Jesus, in its campaign of conquest, is distributed into denominational divisions, representing variety in polity and ritual, but underneath all there is essential spiritual unity. A denomination, in order to occupy a legitimate place in the divine kingdom, must represent the cardinal doctrines of the gospel and possess some peculiar features and elements which justify its existence. The United Brethren Church, with a record of more than one hundred years, furnishes conclusive proof that she possesses such requirements, and therefore deserves respectful recognition as a divine agency for the promotion of the kingdom of God among men. She has come down through the century gathering a constituency of 270,000 souls, who face the future as a battalion of no mean proportion in the army of Christ, set for the final triumph of evangelical Christianity.

The United Brethren Church is not an offshoot by schism of any other denomination. Its founders ever held in view the accomplishment of a special mission. It did not arise from any differences in doctrine, for it presents no new doctrines of any kind. It was born of a revival, not of doctrinal discussion, but because revival measures were not tolerated by the churches among which it took its rise. Its beliefs are those of other evangelical churches and its theology is Arminian. It enjoins two ordinances, Baptism and the Lord's Supper, which are to be used in the Church and practiced by all Christians; but the mode of baptism, whether by sprinkling or immersion, is left to the judgment of each candidate; and our ministers are required to administer the ordinance as the conscience of the candidate dictates, and no minister is allowed to dissuade any one against his own judgment in this matter. Also, the baptism of infants is to be left to the judgment of believing parents. We hold with firm grasp the two doctrinal elements which gave rise to our existence, namely, repentance of sin, and Christian assurance. The special work, therefore, to which the church has and is devoting herself is the conversion of sinners. The fundamental feeling is a profound consciousness of sin and an inward spiritual experience through the regenerating power of the Holy Ghost, and a personal consciousness of the divine presence in the soul. This fundamental necessity of conversion by repentance and faith in Jesus Christ implies a sense of responsibility, free will, and universal power to accept or reject the conditions of salvation. In form of worship the Church seeks directness and simplicity; she has no liturgy and does not enforce uniformity in worship, each congregation deciding the method for itself.

The United Brethren Church is strictly American in its government. Its polity is flexible and in accord with the genius of our national government. The fundamental principle upon which the polity rests is that the power resides in the membership and not in the clergy. All officers are elective either by direct vote of the membership or through representatives to whom the members have temporarily delegated power and authority to carry out their will. Hence the management of the individual congregation, through the official board and quarterly conference is almost exclusively in the hands of the local church. The people choose the local church officers, who form the majority of each official board, and elect the delegates to the general conference, which is the highest legislative body in the Church. The quarterly conference elects lay delegates to the annual conference. In the annual and general conferences the power is equally divided between the ministry and laity.

In supplying the congregations with pastors the itinerant system is the adopted method, though not restrictively so. A pastor may remain with the same congregation for an indefinite time, by consent of the annual conference, of which he is a member. In the assignment of pastors the wishes of the congregation are considered; and pastors who are dissatisfied with their assignment as made by the bishop and presiding elders, may appeal to the annual conference then in session.

The ministry of the United Brethren Church is a propaganda. The system combines the presbyterial and congregational elements, in connection with the episcopal form under positive limitations. The presbyterial feature shows itself in that but one order of ministers is recognized—that of elder. The episcopal feature is simply a system of superintendency. Bishops are chosen from among the elders simply as presiding officers and superintendents, and are elected quadriennially and not with life tenure. The efficiency of this system is becoming more and more recognized outside of our denominatioin since it has proven practical and effective in our Church.

The United Brethren Church is progressive in spirit, and seeks to adapt herself to the demands of the age. Her creed is short, yet containing all the evangelical dotrines. She has done within the last quarter of a century what some of the older and larger denominations have seriously discussed, and yet have not dared to attempt, even in the presence of a confessed need of certain changes and revisions of their standards. She has revised her creed at a great sacrifice, and is rewarded with the satisfaction that her present symbols of faith are simple, clear, comprehensive, and scriptural, and to which any Christian may cordially subscribe.

Upon all moral questions the United Brethren Church has always been decided in her position. The law of the Church forbids the manufacture, sale, and use of intoxicating liquors as a beverage by its members; also the renting of property owned by members for liquor purposes, or signing petitions favoring the sale of liquor. It was the earliest evangelical church in America that took official action in the temperance reform. Its membership is virtually a pledge to total abstinence. Against the use of tobacco the sentiment is strong. The annual conferences are enjoined by the discipline of the Church not to admit candidates for the ministry who use tobacco in any form unless they pledge themselves to abstain from the use of it. By the vigorous exclusion of slave-holders from the Church she shut herself out from the South. Had she done otherwise she might have had large success in the South on account of her democratic polity. But upon this question the United Brethren Church stood as a unit, to the hardship of many of our preachers and people in Virginia and Tennessee, until that memorable day when, under the providence of God, Abraham Lincoln, by the official stroke of his pen, endorsed

the position we held and smote the shackels from four millions of human beings.

Overwhelmed by a deep sense of the reality of the invisible and eternal, the fathers of the Church had little patience with the trifles of the passing world. They were ascetics, not only denying themselves the pleasures of the world, but pronouncing judgment against them as subversive of genuine spirituality. The theater, card table, and dance were denounced as wiles of the flesh and the devil. The influence of the spirit of the times has softened down some of the austerities that formerly characterized the denomination; but the United Brothren Church still stands as a protest against worldliness and holds that the ball, the theater, excessive social luxuries, with all loose moralities, are making inroads upon the sacred enclosure of the Church, and are detrimental to spiritual life, and our people are advised against these indulgences. The authority of the civil government is recognized and our members are enjoined to obey its laws; and, while disapproving of warfare, the Church acknowledges the obligation of every citizen to protect and preserve the government in time of treason and invasion,. On the question of the observance of the Sabbath the position of the Church has always been undoubted. Baseball games, excursions, unnecessary labor on the Lord's Day are strongly condemned, and our people are counseled to abstain on the Sabbath from everything that does not contribute in the highest degree to their spiritual growth, and to be in attendance upon the public service of the Church. On the subject of divorce the Church declares that the civil court should not grant a dissolution of the marriage vow except on evidence that one party is guilty of adultery. No minister of the United Brethren Church is allowed to knowingly solemnize the marriage of two persons either of wrom has been divorced for any other cause than the one stated.

The United Brethren Church, as the name suggests, is a Christian brotherhood. We believe in the apostolic hospitality and fellowship of believers, illustrated in the unity, equality and charity that obtained in the primitive church. We bear towards the great Christian family a broad spirit of catholicity, and hold fellowship and communion with all evangelical denominations. We invite any accredited minister of those churches to preach in our pulpits, and the humblest member to commune at our altars. We ever stand ready to rise above denominational environments and interests and to enter into the highest Christian cooperation with other religious bodies for purposes of civic righteousness, philanthropy, and evangelism. We are Christians rather than United Brethren. We minify denominationalism and magnify Christianity. We love the Church, but we exalt Christ above the Church.

The Church of Christ is a polished jewel, of which the various denominations are the facets, reflecting and refracting the light of heaven at different angles, and combining to complete the beauty of the whole. The United Brethren facet may not be as large as some others; it may not be as conspicuous as others; but if it continues to give forth the light at its own peculiar angle it will yet enhance the beauty and splendor of the jewel as it shines from the diadem of the King of kings.

Power from God is proof of the presence of God.

CHURCH STATISTICS.

The statistics gathered by Dr. H. K. Carroll, and published in the New York Christian Advocate, give the membership of some of the religious denominations in the United States at the close of the year 1906 as follows:

Roman Catholic	10,879,930
Methodist Episcopal	2,984,261
Regular Baptist (South)	1,939,563
Regular Baptist (Colored)	1,779,691
Methodist Episcopal, South	1,631,379
Disciples of Christ	1,264,758
Presbyterian (Northern)	1,126,469
Regular Baptist (North)	1,113,222
African Methodist Episcopal	842,023
Protestant Episcopal	837,073
Congregationalist	694,923
Lutheran Synodical Conference	624,122
African Methodist Episcopal Zion	573,107
Lutheran General Council	414,832
Latter-Day Saints	350,000
Spiritualists	295,000
Reformed (German)	279,483
United Brethren	267,921
Lutheran General Synod	262,821
Presbyterian (Southern)	252,882
German Evangelical Synod	227,420
Colored Methodist Episcopal	219,739
Cumberland Presbyterian	185,212
Methodist Protestant	183,894
United Norwegian Lutheran	152,843
Primitive Baptist	126,000
United Presbyterian	125,126
Reformed (Dutch)	119,355
Evangelical Association	110,320
Lutheran Synod of Ohio	106,411
Christian Connection	101,597

Among the denominations not named in the foregoing are the following named: Adventists, with a membership of 95,437, of which number 95,437 are Seventh Day Adventists; Friends 118,752, of which number 94,597 are the Orthodox; Dunkards 121,194, 100,000 being Conservative; Unitarians 71,000; Universalists 55,831; Moravians 16,923; Salvation Army 28,500; Jews 143,000; Mennonites 61,691.

The Latter Day Saints.

Concerning the statistics for the Latter Day Saints, (Mormons) Dr. Carroll says: "The y are from official sources which have not hitherto been accessible. The decrease in churches or meeting houses is probable only apparent and the increase in the ministerial force and in members are not to be taken as the gains of 1906, but of a considerable period. Further statistics from the same source show throughout the world 55 stakes, 650 wards, 22 missions, 55 stake-presidents, 650 ward bishops, 22 mission presidents, 1,500 missionaries, 3 of the First Presidency, 12 apostles, 7 of the First Seventies and 3 of the presiding bishops. Including 1,410 stake and ward councilors there are, in all, 3,662 officers, and the number of souls is estimated at 400,000. The number of meeting houses is 800."

The Christian Scientists.

Concerning Christian Scientists Dr. Carroll says: "These are followers of Mrs. Mary Baker Eddy. They hold that consciousness is mind, and that mind

is God; that the soul or spirit is not evil, but the flesh. Evil is unreal, good only is real. Sickness is a fear, and is unreal; in order to cure it man's belief in it must be overthrown. The chief church, a fine structure, is in Boston, and many thousands in Boston and in other cities are counted as members of it. The statistics given are from an authoritative source in Boston. The number of churches is 663 and the membership 80,197. The gains for the year were 9,083 members, 52 churches and 104 ministers."

The Greek Catholic Churches.

Concerning these it is said:

"The immigration from Eastern and Southern Europe, including Russia, and from Eastern Asia, has become quite large in the last few years, and Russians, Greeks and Syrians have multiplied among us and forms of worship strange to the United States have been established. The Russian Orthodox Church, formerly confined almost entirely to Alaska, is now found in many of the cities of the United States and Canada. From the bishopric of Kadiak the ecclesiastical jurisdiction became a part of the archbishopric of Kamchatka. The archbishop in charge of the American province now resides in New York, where services in the cathedral Sunday evenings are held in English. Some of the Greek Catholics known as Uniates, in communion with the Church of Rome, have joined the Russian or Greek Orthodox branches, because the Roman Church in this country does not tolerate married priests. The Greek Church, a branch of the Eastern communion, has churches in various cities, North and South, East and West, and as yet has no bishop of its own. The Maronites, who are under the immediate oversight of the Roman Catholic archbishop of Boston, have a chor-bishop, appointed by the Maronite Patriarch in Europe. The Syrians belong to the Synod of Antioch. They have a bishop who was consecrated by the Russian archbishop. In addition to the foregoing, there is also a Melchite Church, in Scranton, Pa., an orthodox body who accept the decrees of Ephesus and Chalcedon, which were rejected by the Nestorians and Jacobites. One can now study many of the Eastern religions and attend their worship without leaving the United States. For the Eastern group "population" is given in place of communicants. The custom in the Eastern Churches is, I am informed, to connect the confirmation and communion service with the baptismal, and children thus become communicants."

The figures as to these are: Greek Orthodox 80,000; Syrian Orthodox 40,000; Armenian 8,500.

The Roman Catholic Statistics.

Concerning these Dr. Carroll writes:

"It should be understood that the figures standing for Catholic communicants are not the result of an actual count, as in most Protestant denominations. They are obtained in this way: First, there is an estimate of 'population' based on what are called the vital statistics—that is, the returns of the various dioceses for infant baptisms and deaths. These estimates are not made annually, at least in many cases, because the same figures appear several years successively in the column of 'population.' Catholic 'population' includes all persons baptized—old and young. The number of communicants is estimated on the basis of the estimates of 'population.' The rule adopted by the prelates of the Church in making returns of communicants for the census of 1890 was to take eighty-five per cent of the 'population.' They deducted fifteen per cent for infants and children not admitted to communion and others not entitled to commune, and called the remaining eighty-five per cent communicants. It is not necessary to say that this method of obtaining results is not according to statistical science. They are more or less valuable guesses—guesses at 'population,' guesses at the percentage of communicants. Some years ago Dr. John Gilmary Shea, as editor of Sadler's Catholic Directory, dropped the column of 'population' as untrustworthy, insisting that it was better to have nothing than guesses; but apparently no advance toward a better method has been made since that competent historian and statistician passed away."

Some Net Gains.

The net gain in some of the denominations was: Baptists of All names 93,152; all of the Methodist bodies 116,475. The gain of the Methodist Church North was 73,482; that of the Southern Metodist Church was 30,764. The whole Presbyterian gain was 48,006, of which 38,496 was in the Northern Presbyterian Church. The Disciples of Christ gained 29,464; the Protestant Episcopal Church 19,228; Lutherans, all bodies 116,475; Reformed 17,337; Congregationalists 10,601; United Brethren 12,226.

Among the Churches.

Berkeley, First.—Received 24 into communion last Sunday, of which number 10 were upon confession of faith.

Berkeley, North.—Received nine into communion on last Sunday; four of whom were on confession of faith.

Saratoga.—Saratoga is as cheery as usual. She is increasing her facilities for young people's work. She also plans further increase in her missionary enterprises.

Port Costa.—Received four upon confession of faith on Sunday evening. This church is taking on new life. It is looking very hopefully to the evangelistic meetings to begin on Monday evening, March 4, under the direction of State Evangelist Hare.

San Francisco, First.—The most encouraging report from this church is that the pledges for the weekly offering pledged before the disaster of last year was $3,300. The pledges for the coming year taken Sunday were $2,800. A good showing as compared with last year. The church building is now being covered by cement plaster. A great improvement.

San Francisco, Ocean View.—Eleven persons were received into fellowship on Sunday, March 3; six on confession. The congregations are large, the Sunday-school well attended, and although the building is in first class condition, the need of more room may necessitate enlargement in the near future. Rev. W. R. Bair, the pastor, has been with the church since July.

Lockeford.—This pioneer church is no longer pastorless. Rev. L. Wallace, formerly of Palermo, has been warmly welcomed there, and a house has been

purchased as a parsonage, upon which only $200 remains to be paid, and which, when renovated will be a neat and commodious home. It was pleasant to hear people speak of him with appreciative emphasis as "genuine.". He brings a family with him which adds much to the working force.

Oroville.—Have just closed a series of exceedingly helpful meetings by Brother Hare. The church and pastor, Rev. C. H. Stevens have been laboring faithfully in this exceedingly difficult field. The meetings just closed have been helpful. The benefit therefrom is not to be judged by the number professing conversion, or by the number uniting with the church. On Sunday, however, five were received on confession of faith.

Sonoma.—Three were received into the church yesterday; one on profession. An individual communion set has been presented to the church. The Sophia T. Craig legacy of $1,000 has been received and appropriated—one-half to the parsonage fund, and one-half to the organ fund. New hymn books for the church and for the Sunday-school also, have been recently procured; and the money is on hand for renovating the Sunday-school room, the pastor's study, etc.

Los Angeles.—Feb. 17th. A council recognized the new Congregational church at Graham, a suburb of Los Angeles. Rev. W. F. Day, D.D. was moderator, and Rev. H. P. Case, scribe. Eleven adult members with as many more soon to come in, give a hopeful outlook for the movement. This is an example of the "eternal fitness" of the Congregational Way; There was no Congregational seedsowing either by Sunday-school or preaching. A pastor of another denomination having developed the work by a year's faithful labors, found that it could not be organized under the auspices of his church. He made Congregationalism his second choice, and in a most fraternal spirit helped in calling the council and cordially turned the field over to our care. Supt. Case organized a Sunday-school of 30 members at Athens, a new suburb of Los Angeles, where the rapidly growing community gives promise of needing a church soon.

Lodi.—Last Sunday morning the Lord's Supper was administered in this church. Eight persons were received to membership; six by letter and two on confession. At the January communion eleven were received; eight by letter and three on confession. Among those received by letter were two deacons from one church in North Dakota, with their wives. In the last eighteen months 69 have been added, of whom 31 were men,—a majority of them young men. The Sunday-school has increased threefold: its average attendance now exceeding 160. In it are three notable classes—the Baraca Class of young men, with Mrs. Van Buskirk as teacher; the Philathea Class, consisting of young ladies, with Prof, Ham as teacher, and the Bible Class of the pastor. The membership of the these classes is 37, 25 and37 respectively. The first has been organized about three months, the second but two weeks. This is growing rapidly, and seems likely to press the young men's class closely in the race for excellence in all respects. Thse classes are not merely classes, but Christian clubs, which take into their prospectus whatever will be helpful morally and socially as well as religiously. The Y. P. S. C. E. holds the banner among all the societies of San Joaquin county. There are few societies anywhere as large as this in proportion to the church membership; its meeting last Sunday evening was a feast of Christian fellowship. The size of the Sunday-school renders **imperative**, what the growth in this respect renders very desirable—a new house of worship. This matter was under consideration at a recent meeting, and one of the members offered to give $1,000 towards the new building if four others could be found to give $250 each. In two minutes these four pledges came in, and thus a $2,000 beginning was made of what will doubtless be a successful canvass for requisite funds. This glad prosperity comes because this church evidently is an active, praying one; its members in cordial fellowship with each other, and its pastor a "man after God's own heart, feeding his flo ck with knowledge and understanding."

NOTES AND PERSONALS.

The Rev. M. J. Luark closes his work the 10th of this month. After a short visit in Santa Cruz and Lake counties, Mr. Luark expects to leave for Montesano, Wash.

Rev. Chester Ferris has resigned the pastorate of the Petaluma church, and accepts a call to Corona, where he is to begin work about April 1. This change has been made by Mr. Ferris because of ill health of Mrs. Ferris, who has been spending the winter at Redlands.

Resolutions were adopted on Monday at the ministers' meeting, expressing the esteem in which the late Deacon S. S. Smith was held by that body.

The resolutions refer to the 18 years during which he was the publisher of The Pacific, and to his generous support of the paper at all times, and also to his generosity toward new Congregational enterprises in San Francisco, several of which owe their existence to his benificent aid, and for whose support he gave wise counsel and generous donations.

MINISTERS' MEETING.

The ministers' meeting was at Berkeley, March 4. at the Theological Seminary. The address of the day was given by Rev. H. H. Wickoff upon "Systematic Benevolences." Mr. Wickoff presented the plan of the committee of the National Council upon this subject. These facts which Mr. Wickoff took from the report are of particular interest to this coast. The committee recomemnd the general increase of benevolences by 66 2-3 per cent. This is needful if the work is to be done. To make this sum available it is necessary that we average a benevolence of $5 per member for all objects. This amount should be apportioned as follows: 43 per cent to the A. B. C. F. M.; 23 per cent to the C. H. M. S.; 12 per cent to the A. M. A.; 8 1-2 per cent to the C. C. B. S.; 5 1-2 per cent to the Education Society; 5 per cent to S. S. and P. S.; 2 per cent to the Ministerial Relief.

To meet this increase it will be necessary upon the Pacific coast that we increase our gifts by at least 30 per cent.

The committee suggests that the amount contributed should on the whole be about 25 per cent of the home expenses.

The paper advocated the need of educating the people, and particularly the young people for giving.

This last point was emphasized particularly by those who engaged in general discussion.

THE CHURCH EXTENSION SOCIETY.

The Church Extension Society of San Francisco met with Fourth Church, Feb. 28th. Nearly one hundred were in attendance. The address was by Rev. S. C. Patterson, who urged the creation of an emergency fund from which needy churches could borrow. An opportunity was given to aid Fourth Church in its effort to build a church building suitable for social service in its community. Three pledges, amounting to $700 were received.

The appreciation of the bountiful repast provided was evidenced by a collection of over forty dollars.

The meeting was full of good cheer, hopefulness and enthusiasm. The churches have made a remarkable record since the great calamity ten months previous.

A PERSONAL TRIBUTE TO STEPHEN S. SMITH.

Rev. Ben. F. Sargent.

Acquaintance with Mr. Smith covering the seventeen years of my residence in this state, and the knowledge of the good work he has done for the churches of this city has led me to make fuller inquiries concerning the earlier life work of this good man.

It was his good fortune to be born on a farm, at Middleton, Conn, in 1819. It is needless to say that his parents were Christians. God begins back at least one generation in making such a life.

The first thirty years of his life were spent upon the farm, and in business in Western New York, and in Rhode Island, but in 1849 he took passage from New York for California. Landing on the Caribbean side of the Isthmus, his party spent two days in crossing, following about the present line of the Panama Canal. Here and there, the natives assisting them, pointed out the graves of Americans who had died on the previous trip. On the way from Panama, fever was contracted, and he lay for days upon the deck. The late Justice Stephen Field was especially kind in caring for him. After a long tedious voyage, San Francisco was reached in December, 1849.

With others he found accommodation in the second story of a building formerly used for storing hides, near the corner of Sacramento and Dupont Sts. Regaining his health, he purchased a sheet-iron house and established himself as a lumber dealer on the bay shore—then at the corner of Missioin and First Sts, in "Happy Valley." He prospered; his large stock of lumber selling quickly after the fires of that early period.

His health not being very good, he returned to the East by the way of Canton, China. This voyage was uneventful and very pleasant. He records seeing a banyan tree covering a large area, off the coast of Sumatra, while in the distance, and far in the interior, a mountain peak rose in silent grandeur, towering above the plain.

Arriving in New York, he was soon in the Connecticut Valley, and in 1853 married Miss Josephine Child, whose lovely face and spiritual enthusiasm never faded from the memory of those who knew her. Starting westward, he engaged in business in Buffalo, N. Y. for seven years, but, San Francisco was calling him, and in 1860 he left his wife and children with her father while he again took steamer for this state. Re-establishing himself in the lumber business, he continued at 117-119 Market St. for 15 years, being shortly joined by his wife and children.

He connected himself with the First Congregational Church, but later went with others from several churches to establish "the little brown church" among the sand dunes,—a church literally "set upon a hill," far above the street. Outgrowing this, the Second Congregational Church was built on Taylor street, near Geary street. Here for many years the church prospered. He was honored by holding successively the office of deacon, treasurer, trustee, Sunday-school Superintendent, and always a Bible class teacher. Later he assisted in the purchase of the present site for the Plymouth Congregational Church. On the rear of the lot a chapel was built and a successful Sunday-school carried on. The old site on Taylor St. being sold about the year 1880, the present house of worship was erected. In the new house as in the old, he was always "steadfast, immovable, always abounding in the work of the Lord." In 1875 he retired from business and connected himself with The Pacific, not only giving his services freely, but cheerfully making up the annual deficits. In this position he continued for 18 years, when failing eyesight compelled him to retire.

Tuesday, about 7:30 p. m., he was found asleep in bed, for he was not, for "God had taken him."

While often connected with large enterprises for the kingdom of Christ he was happy in doing small ones. Thinking the lot of Olivet Church, which he had before deeded to the church, needed adornment, last year he brought a sack of calla-lily bulbs across the city, asking that they might be planted about it. This was done, and last Sunday the church was decorated with the first fruits of that lovely thought. His whole life was in fact a life of seed planting, whose harvest will be gathered hereafter.

The attempt on the part of the Atlanta News to raise up a war against the Negro signally failed. The resentment was so positive and so intense as to drive the News to the wall. The good people of the South resent the attempt to stir up race-hatred. The time is not distant when the South will be heartily ashamed of Tillmanism and Vardamanism. The fact that the Atlanta News has been forced out of business by the reaction against its unreasonable crusade of race prejudice should be a warning to the press of the South. The days of the Ku Klux Klan have gone by forever. There is only one way to look at the race problem. The white and colored races must plan to live together in peace. Neither can rise without the other and neither can go down without dragging down the other. There are local prejudices in the South and in the North. These prejudices are abnormal and must be treated with kindness and friendliness. The question will be settled by the time we are ready for it. Intelligent righteousness, not persecution, will adjust this difficulty.

William McKinley, speaking of the missionaries, said: "Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation."

The Home.

A MORNING PRAYER.

O God, our Heavenly Father, in the light of morning we raise to Thee our altar of thanksgiving. For the mercies of the night, and the gift of refreshing rest, we offer to Thee grateful praise. Keep us this day without sin, and teach us to do the thing which pleaseth Thee. May we ever remember that we are Thy children, not only by creation and providence, but also by adoption and grace. Father, cause the light of Thy countenance to shine upon us and ours; defend us by Thy mighty power, and let Thy banner over us be love. Help us to be loyal to Christ, our Master and our Friend, and banish from us all selfishness, pride, and love of the world. Amen.

TWO MOTHERS' WAYS.

I am going to give you the story which Mrs. Emma S. Bromley tells of a family tragedy because it holds such a lesson for all of us. Says she:

"I was the accidental witness of one dear mother's tragedy. She realized all too welll that the man who was paying attention to her daughter was not one who possessed the great qualities which make a woman's life happy after marriage. Although in outward appearance he was most agreeable, and it was deemed an honor to be the object of his special attentions, as this sweet girl had been, yet the attractiveness was superficial rather than fundamental.

"One evening as she was dressing for a ride with him, her mother entered a protest against the companionship. The girl, wishing not to hurt her feelings, for she truly loved her mother and knew the tenderness of her solicitude, said very little. This, instead of pacifying, seemed to exasperate the mother, who gradually said more and more cutting things to prove her ground, things which hurt far worse from her than they would have done had they come from one less interested in the girl's welfare. Fearing she had not made the impression she desired, feeling that she had failed to convince the girl of his unsuitableness, she became almost frantic in her grief and anxiety, and as the daughter still continued with her preparations, she exclaimed: 'Go with him then, if you care more for him than you do for your mother!'"

"Now, the inference was as false as it was unkind. The girl had no reasonable excuse for refusing at that late hour, when she had already accepted the invitation, and the carriage would be at the door in a few moments. And she knew in her deepest heart that her mother had no doubt about her filial affection. She had ever been a dutiful and loving child. Therefore it seemed as though the thrust were deliberately given to wound her. The first shock of it rendered her speechless, but on second thought she felt that it were better to try to pacify the mother-heart, than to go out leaving her feeling as her words implied. But her protestations were in vain.

"Then came the question whether she should manufacture an excuse for declining the ride at that time —the thought of revealing the true reason seemed like treason to her mother, and was not harbored by her loyal heart. Thoughts flew fast, for time was shortening. As the carriage drew up to the door she made her decision—that the mother of her whole life was less apt to misunderstand her when she had time to think it over calmly than would be the friend who was trying to please her. She chose the ride.

Exasperated at the decision, the mother sent her from her with the cruel words: 'Well, as you care more for him than you do for me, I might as well keep still." It was the cry of an overwrought, agonized mother-heart, but it was also the defiant threat of the mother will, which was not supreme now that the child had become a woman. In vain did the girl protest, 'Mamma, you know I love you best!' And she went out with the tearstained face of her mother vividly in mind and the sting of her false accusation in her heart.

"Her distrait manner caused her companion to search himself for its origin, and inasmuch as he felt that he must have unwittingly done something to vex her, he now tried more assiduously to please her. The kindness on his part contrasted sharply with the unkindness of the mother, and also helped to make her more cheerful. As she became more like herself he credited the change to her love for him, and before the drive was finished had asked and been promised her hand in marriage.

"When this intelligence reached the ears of the mother, her grief knew no bounds. In her agony her very love seemed turned to "gall of bitterness," and every fresh wound drove the girl into the arms which sheltered her from the hurt and increased her regard for the one who was ever kind. And yet she did not really love him.

"And now, is or is not this the average parent's method of procedure? And is or is not this the method best suited to bring about the desired result? As I look back to my own girl-heart and understand its impressions, its experiences and its needs, I believe that mother adopted the very course which would drive that girl to marry that man. That a time comes when the woman heart, consciously or unconsciously, seeks love in its outward expressions is as true as that the girl develops into a woman. And the love must be the kind which is warm and jealous and very apparent, as well as unselfish.

"I have often wondered what would have been the effect had that mother followed the course which I have planned to adopt should my daughter's admirer ever prove distasteful to me. I would say: 'Oh, darling, mamma wants you for tonight. Can't you coax George to come in and stay here with us instead of going for the ride?' Chances are ten to one they would stay. And then I'd vie with him in showing her that she was all the world to me. And when he was at last gone I'd kiss her and tell her how happy she had made me by staying. She would know I meant that, and I'd score one point.

And my days would be spent in scheming to score a point every time they met. Some little preference, deference or consideration which she had shown me would be the excuse for praises. She would know that nobody in all the world could appreciate her attentions so much as I who loved her as only a mother can. She should feel that no one needed her quite so much as I.

"And when Mr. Right came along, and I felt that her heart could safely trust in him, I would let her feel that he, too, was essential to my perfect happiness as well as to hers.

"And my course with my boy would be a similar

one—the one which would show him what a true woman's true love ought to be and do and bear for the one she loved."—Union Gospel News.

The Quiet Hour.

"His way is best.
I may not know the reason
Of all the darkness I am passing through;
But this I know, that every testing season
He makes a blessing, if to him I'm true,
And so I rest."

THE PATIENT BEARING OF RECURRING ILLS.

Rev. C. A. S. Dwight.

Humanity is subject to many ills, but in general the most troublesome and trying troubles are those which are recurrent. The ceaseless or even intermittent grind of pain or grief makes the spirit restive at last with a great upheaval of its protesting emotion. It is a well known fact that a comparatively light pressure if continued may at length cause a breakage in a strong mechanical structure. Many people, if they said out their inmost thought, would declare that they could bear almost anything for once, but that there is nothing which they could bear all the time. Like the constant trickling of water, incessant or recurrent worries, pains or griefs finally wear away the substance of the soul until it seems thin and friable and ready to perish.

The apostle Paul was one of the people who had experience of recurrent ills. Beside the great variety of troubles, to be laid to the account of hardship, persecution, poverty, and homelessness, which he endured, there was given him, for some mysterious reason, a "thorn in the flesh" to buffet him. By the recurrent paining or festering of that, so to speak, splinter in the flesh, the apostle's soul was well-nigh worried out of him. This trouble, whatever it was—and the commentators have exhausted all their ingenuity in seeking explanations for it—crossed the mountains and sailed the seas with the apostle. It was a cross he carried with him to every new scene of labor, it was a sorrow which wore on him heavily—yet the Lord took it not away. This "thorn" was a distinct element in that "body of humiliation" to which Paul's proud soul was chained like an eagle to a cage. But Paul did not lament and repine, much less murmur and blaspheme. He took his trouble to the Lord in prayer, he received from his Lord strength to bear it. He would have his "thorn" not a hindrance, but rather a help to him in his spiritual life.

Many like Paul have suffered from recurring ills. Luther was given to morbidness, and so was Cowper—yet the one reformed Europe and the other is yet teaching Christendom to sing the lyrics of the Cross. Edward Payson was an invalid, yet he did a wonder work as a pastor. For years that noble preacher, Dr. Walker, of Hartford, would preach sitting in a chiar on the pulpit platform. Many men have accomplished a remarkable lifework in spite of serious disabilities. They have not lost hope or heart because so harrowed by care or want or pain or sorrow.

The spirit to be cultivated, whatever troubles may come, is that of a dogged perseverance. There is a great deal of meaning in that phrase used By Paul to the Thessalonians, "The patient waiting for Christ." There is no telling how long Christ will keep us waiting, and we are to be patient while we wait. It is hard to be patient—about the hardest thing God ever asks of us—but it is not ours to choose either our tasks or our trials. If we please God we are successful, if, under any pressure of sorrow or assaults of temptation, we surrender faith and hope and the spirit of a Christian optimism, we do not have to wait till the Judgment Day before becoming "of all men most miserable."

Time is an important element in the disciplinary processes of life. Grain cannot be ripened in a day, or character matured over night. God takes time to do things, for man and in man. The fine flower of perfection is grown only on the stalk of patience. Pain is the seed-ground of patience, sorrow is the background of supernal joy. The moral of it all is to hope in God, and to direct the heart make all things right, and bring to fullest fruitage the painful processes of soul-growth now slowly maturing in a world of sorrow and sin.—New York Observer.

THE NEW LEAF.

"He came to my desk with quivering lip,
The lesson was done.
'Have you a new leaf for me, dear teacher?' he said,
'I have spoiled this one.'
I took his leaf, all stained and blotted,
And gave him a new one all unspotted,
And into his sad eyes smiled,
'Do better now, my child.'

"I went to the throne with quivering heart,
The year was done.
'Hast thou a new leaf for me, dear Father?' I said,
'I have spoiled this one.'
He took my leaf all stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
'Do better now, my child.'"

THE GIVER MORE THAN THE GIFT.

Gipsy Smith tells in his autobiography how after having been away from his family for seven months they received him with joy on his return, shortly after which all of them attended a bazaar.

Thinking to give pleasure to his little girl, he took some money out of his pocket, and, displaying it in the palm of his hand, said: "Zillah, take what you like and go and spend it!"

The child's big dark eyes filled with tears. She looked wistfully at her father, and said: "Daddy, I don't want your old money; I want you! You have been away from us for seven months, do you know it?"

Gipsy Smith felt rebuked, and he thought how different his little Zillah was from many people in the world who are willing to have the gifts of God, and yet do not recognize him as the Father and Giver of all. This is a condemnation which with entire justice may be visited upon many of the residents of happy America, who, filling their hands with God's gifts, never lift up thankful hearts unto him, nor seek to approach him for communion and filial fellowship.

Such is not the spirit of a true child of God, who thinks more of the Giver than of the gift, who cares more for fellowship than for favors, and who is most blessed when feeling most intensely his nearness to God.

It was this intimacy of spiritual relationship to the great Father in heaven which inspired the poet to sing:

"Thy gifts, alas! cannot suffice,
Unless Thyself be given;
Thy presence makes my paradise,
And where Thou art is heaven!"

Young People.

THE FOUR-LEAFED CLOVER.

"Why is the four-leafed clover more lucky than the three?"
I questioned Master Greedy; and thus he answered me:
"It's because the four-leafed clover so crafty is and bold,
It has an extra hand, sir, to grasp the sunshine gold."

"Why is the four-leafed clover more lucky than the three?"
I questioned Master Generous; and thus he answered me:
"It's because the four-leafed clover so kindly is and gay,
It has an extra hand, sir, to give its gold away!"

—Amos R. Wells.

THE MAGNET'S CHOICE.

Mrs. Goldpin lived with her cousin, Miss Silverpin, in a blue satin cushion that was trimmed with dainty white lace and had a gay little bow at each corner. Mrs. Goldpin and Miss Silverpin were so vain as to think the blue satin cushion was made on purpose for them, so when the Brasspins came to live there, they didn't like it at all.

"Really," complained Mrs. Goldpin, "I should think they'd know better than to come here. Why, they're nothing but common brass!"

"It's too bad," said Miss Silverpin, "but then you know, cousin, we need have nothing to do with them."

A few nights after that Mrs. Goldpin met the Brasspins at a party, and the next morning she said to Miss Silverpin:

"I think, my dear, we may as well make friends with the Brasspins. I met them last night at Mrs. Bonton's, so they must be nice people after all."

Miss Silverpin agreed with Mrs. Goldpin, and that very hour they spoke to the Brasspins, and soon they were all good friends.

One day the mistress came into the room, and put some shining cambric needles and a small darning-needle in the cushion. Upon this, Mrs. Goldpin screamed as if she were in pain, and so did Miss Silverpin and the Brasspins.

"Dreadful," said Mrs. Goldpin. "Needles coming to live with us! Why, I've been told they work for a living."

"I shall not speak to them at all," said Miss Silverpin and the Brasspins.

The cambric-needles and the darning-needle had not heard them, and they were very much pleased to find themselves in such a pretty place. "This is a kind lady," said one, "to give us such a fine cushion to rest in."

"I'm sure she ought to," said the darning-needle; "those children of hers wear me out with the heels and toes of their stockings; and how that Tommy manages to get such big holes right where his knees come, is more than I can tell."

As soon as they looked around, they saw Mrs. Goldpin, Miss Silverpin, and the Brasspins, and being very polite, they said "Good morning."

No one answered. Mrs. Goldpin looked out of the window as if she hadn't heard; Miss Silverpin looked up at the ceiling as if she hadn't heard, and the Brasspins looked down at the floor.

"Strange," said the needles, "they don't mean to speak to us."

They had been so busy all their lives, making clothes for little girls and boys, they had never found out that some people who do not work look down upon others who do. But they did not speak to their fine neighbors again. They had such a good time by themselves.

One afternoon the mistress left a bright new horseshoe magnet beside the cushion. "What splendid creature is that?" said Mrs. Goldpin. "Why, he's looking right at me."

"Isn't he fine," said Miss Silverpin; "but he seems to be looking right at me."

"How grand," said the Brasspins. "Surely he came to see us."

The horseshoe magnet lay there all afternoon and evening, looking very smart and knowing, but not saying a word; although Mrs. Goldpin, Miss Silverpin and the Brasspins tried very hard to get him to notice them. By and by lights were put out, and the house was still.

Mrs. Goldpin was just getting into a doze when she heard a strange sound beside her on the dresser.

"What's that, cousin?" she whispered to Miss Silverpin. "Do you hear it?"

"Mercy on us!" said Miss Silverpin; "it's that magnet. He's coming right up here."

Before Mrs. Goldpin could answer the magnet stood before them. He made a low bow, and said, "Excuse me for disturbing you, ladies. I am just going on a trip to the northern lights, and am looking about for some one to take with me."

Then Mrs. Goldpin, Miss Silverpin and the Brasspins were in a great flutter.

"He'll take me, of course," whispered Mrs. Goldpin.

"Yes, and me, too," said Miss Silverpin.

"Surely, he'll want us," thought the Brasspins.

"Thank you, sir," said Mrs. Goldpin, politely. "Miss Silverpin and I will be very glad to go with you."

"You are very kind indeed!" said the Brasspins; "we can go in a moment."

"But," said the magnet, "you're not the ones I want. I'll see who's on the other side of the cushion," and away he clumped.

They heard the magnet go up to the needles, then came a joyful cry, "Oh, here is our old friend! How

glad we are to see you, Magnet!" and the needles, one and all, fairly jumped from the cushion and clung to him.

The magnet was just as glad to see them, and started off at once taking them with him. "Well, I never!" gasped Mrs. Goldpin, as she watched them leave the room.

"To think of those common needles being chosen!"

"That magnet doesn't know what he's about!" snapped the Brasspins.

But he did, though, and when he left the mistress' house that night, he had picked up the jolliest lot of people. There were a shingle nail, a buttonhook, some carpet tacks, a hair-pin, a key, and even a pair of scissors, besides the needles.

I think the northern lights heard they were coming, for they made a great display in the sky that evening, and if the horseshoe magnet and his friends ever come back(I hope they'll tell us how it was done. —Howlison.

A MESSAGE.

Perhaps some boys remember hearing about the eminent surgeon, Sir Frederick Trevis, who operated on the king some time ago when he was ill.

He was asked by the editor of a paper for boys to send the boys a message.

"This is my message to you, boys," said Sir Frederick.

"Don't bother about genius, and don't worry about being clever. Trust rather to hard work, perseverance, and determination. The best motto for a long march is, 'Don't grumble. Plug on.' You hold your future in your own hands. Never waver in this belief. Don't swagger. The boy who swaggers, like the man who swaggers, has little else that he can do. He is a cheap jack crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Love the sea, the ringing beach, and the open downs. Keep clean body and mind."

A BRIEF SKETCH OF MARCUS AURELIUS.

Marcus Aurelius was born in 121, A. D., His childhood fell during the reign of Hadrian. Hadrian being childless, adopted Pius as his successor, with the express stipulation that Pius should adopt Marcus as his successor.

Marcus was given an education which fitted him for his exalted station. He was fond of running, boxing, wrestling; he was a good player at ball. There are three respects in which his education seems worthy of notice: 1, diligence; 2, gratitude; 3, hardness.

In the best sense of the word he was diligent. He flung himself, with his usual undeviating steadfastness into every branch of study. He never ceased until death to honor the memory of his teachers.

His hardness and self-denial were perhaps still more remarkable. Since he was born in the midst of splendor and luxury, his abstinence was truly admirable. He assumed the Stoic dress when he was twelve years old.

Marcus owed much of his character to his mother, from whom he learned to hate the very thought of evil. He was married in 146, A. D., to Faustina, the daughter of his adopted father. A large family blessed this union. One of his sons became the detested Emperor Commodus.

Marcus was made emperor 161, A. D.. The wild tribes on the frontier were in constant insurrection, overshadowing the whole of his reign with trouble and discord.

It was while he was on campaigns against the Quadi that he wrote his "Meditations," which were merely a private diary. In these sad meditations we find a pure serenity and docility to the commands of God, which before him were unknown, and which Christian grace alone has surpassed. They are a noble soliloquy with his own soul; an honest examination of his own heart.

One of his many rules was to fix his thoughts as much as possible on the virtues of men, rather than on their vices. He states that evil is a relative thing,—as being good in the making—the unripe and bitter bud of that which shall hereafter be a beautiful flower. This indicates that he believes that our view of evil things rises in great measure from our inability to perceive the great whole of which they are but subservient parts.

The nine rules which he drew up for himself, as subjects for reflection when any one had offended him, are similar to a remarkable degree to passages of Scripture. Unlike the Stoics in general, this noblest of all sovereigns whom the world has seen, taught that gentleness was a virtue, and a proof at once of philosophy and true manhood.

In A. D. 180, he passed away, on the frontier. A Roman, a patrician, strong, of heavenly beauty, of noble ancestors—almost born to the purple. The favorite of emperors, the greatest conqueror, the greatest philosopher.

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

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Though the storms may lash the surface of the ocean to fury there are depths beneath the surface where the storms are never felt and the waters lie in the profoundest calm. The little nautilus ventures up to the surface of the ocean in pleasant weather, pushes up its membranous sail, and the gentle breezes bear it over the deep blue waters. I have seen it floating on the long undulating waves, reflecting the colors of the rainbow from its little sail, too frail, too puny a thing, it would seem, to voyage over the trackless ocean.

But when a storm arises, and the winds begin to howl over the watery waste, it folds up its little sail, we are told, and sinks down to the calm depths of the ocean, where the power of the storm is never felt and all is quiet.

And so the Christian must live in a world of strife and storm; must meet the hostility of men on the surface of human life; but there are calm depths to which he may sink betimes where the power of earth's storms are never felt and the very peace of God rests on the soul. The Christian lives two lives—the one a surface life, such as other men live; but he lives another life, his real life, below the surface, shut in with God, where "the peace of God passeth all understanding" quiets his troubled spirit.—Henry Graham.

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